

VOL. XII. No. X.

OCTOBER 1851.

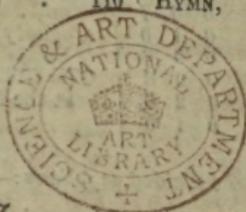
THE JUVENILE
MISSIONARY RECORD
AND
SABBATH SCHOLAR'S MAGAZINE

IN CONNEXION WITH

THE CHURCH OF SCOTLAND.

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26.11.67.
EDINBURGH:
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FOR ORPHAN REFUGE.

From the Children attending Ancrum Parish School,

L. 13

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David Meldrum	0	1	0	0 0
A Friend	0	0	6	0 0
Walter Durward	0	0	6	0 0
Magdalen Thom	0	0	7	0 0
Georgina Milne	0	1	0	0 1
A Friend	0	0	6	0 0
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L. 2 13

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L. 2 13

* This list was omitted in its proper place.

Error in June Number.—For “Mrs. Hymers, St. Martin’s, 7s., for Orphan
Refuge,” read “Mrs. Hymers, St. Martin’s, 7s. 6d., for Bibles to Irish Roman
Catholics.”

CHINA—LETTERS FROM A MISSIONARY.

LETTER III.

SHANGHAI, June 5, 1851.

MY DEAR YOUNG FRIENDS,—In calling your attention again to the spiritual condition of the heathen around me, and in acquainting you with some of the means and agencies now employed for their benefit, I shall do so at the risk of repeating some things that I may have already referred to. However, it will not be done intentionally.

On taking a view of the mental and moral character of these Chinese, it is interesting to inquire what are the causes of their present remarkable ignorance, indifference, and superstition; and how may these causes be most effectually opposed? Some of these causes are deeply hidden in human nature, and are very like what exists in all ages and countries. Of course these are to be met by the Divinely appointed way of preaching the Gospel, and by those means that are so widely used in our own native land. The natural enmity of the heart against God, together with all the wickedness that abounds in even nominally Christian countries, require the ordinary means of grace, and the promised influences of the Holy Spirit to overcome them. With all this you are perfectly familiar; but from the fact that this is a heathen land, you are very apt, on account of its language and customs, its peculiar habits and forms of worship, to cherish a spirit of romance in regard to it, and to overlook the absolute necessity of the same means and agencies here as are in common use around you. The fact is, however, that what is done for the spiritual good of the people at home, is just, in its main features and operations, what is required for the people here. Humanly speaking, indeed, it is much more arduous to employ these and other appropriate means in such a country as this, than it is —say to erect chapels, and preach the Gospel, at home,—to open Sabbath schools, and go to the same scholars night after night to instruct them,—to visit the cities, towns, and villages in Scotland, and distribute tracts and books among the inhabitants. In many respects it is altogether very different, and much more difficult in a place like this. There, the people and the scholars all know about Christianity more or less, and are, for the most part, prepared and expecting to receive a minister, or teacher, or tract distributor. But here it is a strange thing. It is quite contrary to all the people ever heard of, in the manner we set about our work, in the character and claims of what we tell them, in

the spirit of opposition that it raises to their prejudices, their long-established customs, to the deep-seated enmity they feel towards everything even apparently foreign, to their bigoted love for their venerated forms of belief and worship, to the whole array of their ancient systems and observances. When once they come to know our object, notwithstanding all the politeness for which they are remarkable, they regard us and our message with a suspicious eye, and will not, except as yet in very rare instances, entertain it.

I shall tell you more minutely about our experience, (though I have not yet come to the object which I immediately intended on beginning this letter.) When we proclaim to them the great truths of our holy religion, they will very readily say, "What you tell us is good, and there is no mistake about it." Well, we sometimes proceed to inquire as to their impressions of it. Some will repeat a phrase which they suppose is expressive of the highest veneration, "the worship of heaven and earth." We immediately reply, *No*; but we want you to worship a Being higher than the heaven and the earth, who made, preserves, and governs them. Then they will inquire, Why, heaven and earth are one great father and mother, can there be greater than they? We deny this, of course, and say that, as in the house they have father and mother,—as in the school there is a teacher,—as in the city we have a magistrate,—as in the empire we have an emperor,—so, independently of, and superior to heaven and earth, we have a God. This confounding of the Creator with the created, on the part of all classes, is a great difficulty in our way, as they have been so imbued with the notion of the alone and absolute supremacy of the visible heaven and earth, that we cannot get them to abandon the foolish notion, and make the clear distinction between the visible and the invisible. Again, there is a class who, after hearing the most distinctive doctrines of Christianity, will say, Oh! that is just like our own doctrine, and Jesus was such a person as our holy Confucius. When we broadly aver that our doctrine is very different, and that Jesus was infinitely superior, they will only look at us with surprise, and treat us and our message with the more contempt in consequence. Others, when they hear a little of what we say, and come to understand that it belongs to the heart, reply, What use is all that to us?—we want to eat and drink, and have no time to attend to these things. Others, again, suppose, that when we talk to them about God, and heaven, and hell, that this is just the same as their own idolatrous system,

and that the whole is to be looked at in the very same light. Others regard our faith, in its origin and character, as altogether a foreign matter, and on that account will not entertain what we say for a moment. There are those also who, like the others, are so unaccustomed to distinguish things that differ, as to tell us that it is a mere matter of form and ceremony, and we had better follow our plan, and leave them to follow theirs. Multitudes, because we forbid the worship of ancestors and the unbounded veneration of the ancient sages, suppose we are very unfilial and disrespectful, and that to comply with us were to run against all the rules of propriety and order. Then there is the well known fact, that by allying themselves to us they incur the displeasure of their friends and neighbours, together with the hatred and suspicion of all truly Chinese.

But I must not enumerate all the difficulties and objections that occur to the free course of Christianity here; it is enough to say that, humanly speaking, it is not hard to account for the little progress it has hitherto made, while it suggests the amazing change that has yet to take place in the constitution of Chinese society and sentiment before these difficulties can be overcome. To remove them as much as possible, we must freely and extensively preach the Gospel, distribute tracts and books, and hold intimate converse with the people. To a certain extent, as you know, the Chinese are remarkably civilized, so that all these ordinary instrumentalities for doing good among them can be generally appreciated. But we want to get at the root of the evil; to check the mischief in the bud; to obviate the hateful causes of the superstition, ignorance, apathy, and hatred, so remarkably displayed by the Chinese mind. And you know this can best be done by Juvenile instruction. In China there are numerous schools, where boys are taught their sacred classics (as they are called) with the utmost care and reverence. During three or four years, they are occupied only with repeating the words of these books, and afterwards they are gradually introduced into their meaning. These classics are 2,000 and 3,000 years old; and the more perfectly they are understood, it is believed, the more complete and consummate are the attainments of the scholar. I have read the greater part and the more valuable of these books; but am astonished beyond measure at the puerility, nonsense, and *nothing* of a large portion, and the unsatisfactoriness and practical uselessness of other places which are yet regarded by the learned here as unfathomably profound and

mysterious. The boys, then, have their studies confined to these ancient writings, and are not allowed to think of anything else, though they treat merely of their own ancient history, and certain moral and ceremonial duties, with no allusion to science and true religion. In consequence of this, their minds are greatly contracted and bigoted, supposing that they are superior to all else, and may well scout the learning, science, and religion of the western world. Many other boys, again, receive no education at all ; and many, also, from the system of teaching the mere name of the words without their definite meaning for years together, are, after a time, obliged to leave the school, without deriving the smallest benefit from it. Hence the Chinese youth grow up with the same knowledge and feelings—that is, *ignorance* and *indifference*—which characterized their ancestors from time immemorial.

To correct this great evil, missionaries must not only preach the Gospel and distribute tracts in great abundance, but must strive to educate the youth in western science and religion. Considering the amazing extent of Chinese territory, its vast population, and the facilities we even now enjoy for labouring amongst them, ought we not to extend the benefits of Juvenile Education far and wide? This I conceive is one grand instrumentality to be employed for the conversion of China; for not only will there be the introduction of the boys, under God, into the Christian Church, or at least into the denial of idolatry and all the native systems, (for that is comparatively an easy thing when they have been taught the truths of Christianity,) but many of these boys will be qualified to be *colporteurs*, tract and Bible distributors, evangelists, and faithful preachers of the Gospel to their own countrymen. Some of these results have already been actually attained, yet only as an earnest and pledge of greater results, to encourage us to still greater efforts. The native youths, when employed in this manner, are likely to be far more instrumental in doing good than any mere foreigner; though it will be necessary for a missionary to control their movements and to train them for the important office. Thus this plan is of immense consequence towards the end we have in view, and presents an earnest call upon you to feel an interest in this work. Let me ask you, then, to **REMEMBER CHINA.** Do what you can for its poor benighted inhabitants, and many shall yet pronounce you blessed.—I am yours very truly,

W. M.

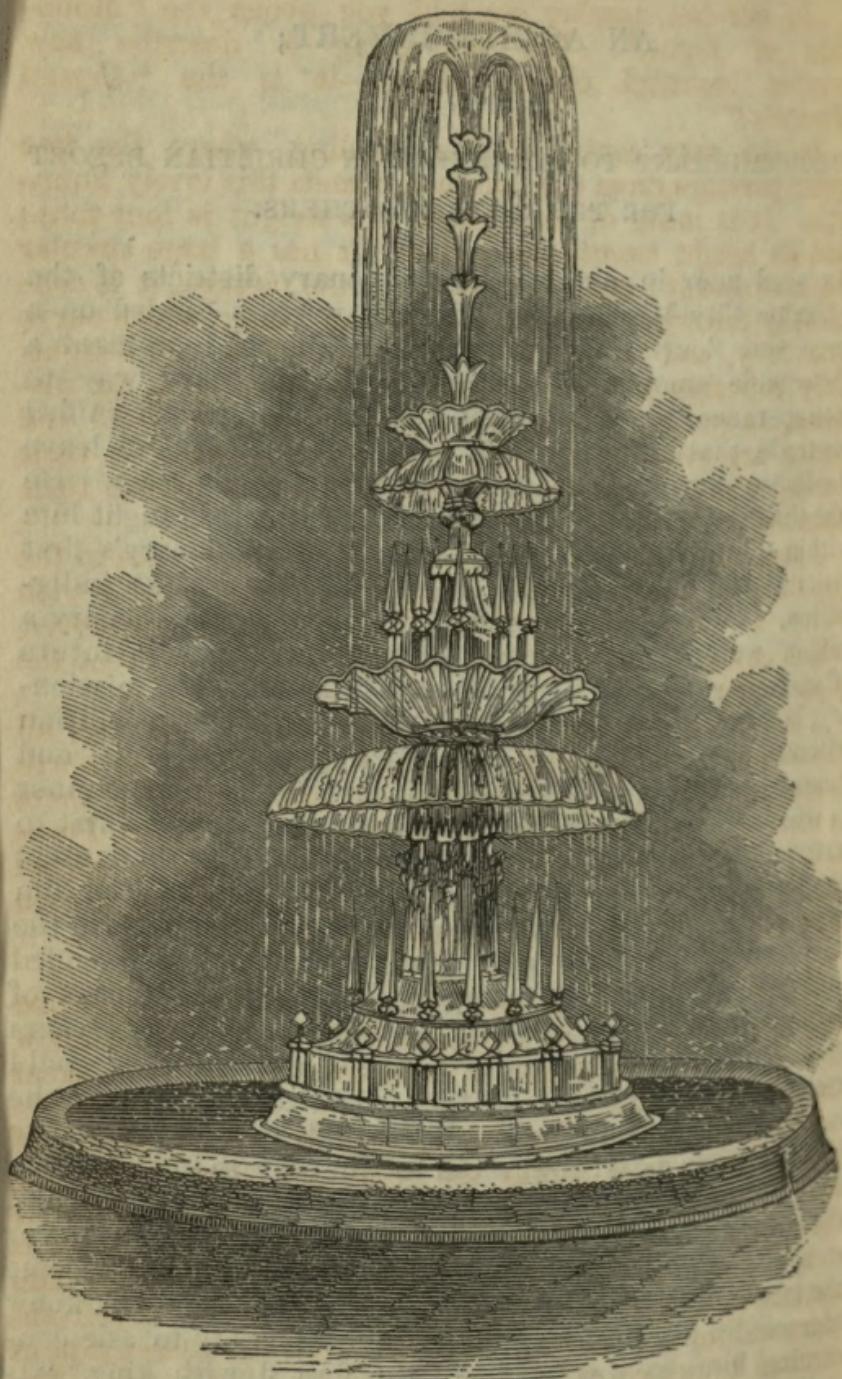
AN AGED CONVERT;

OR,

ENCOURAGEMENT TO PERSEVERE IN CHRISTIAN EFFORT
FOR THE GOOD OF OTHERS.

An aged man in one of the missionary districts of the "London City Mission," had for many years carried on a large and flourishing business, until he had amassed a respectable amount of property. But he gave way to intemperance, which so dissipated his savings and ruined his trade, that eventually all was gone. He had to leave the house, once his own, and to live in a single room. He was thus reduced to that station in life which brought him within the missionary's reach. But the missionary's first visits to him and his family called forth the greatest indignation. The son, at length, threw over the missionary a pail of water, considering that he should thus in future effectually get rid of a troublesome intruder. The missionary, however, continued his visit in this drenched condition without complaining of, or adverting to the insult, and renewed, as usual, his visits in future. The very manner in which the good man bore this treatment, appears first to have led the man visited to the conviction, that there must be something in the religion of the Christian to lead him thus to act; and the man's room was henceforth open to the missionary. The very pail of water, which was intended to keep the door from being opened, was the means of causing it to open to him of its own accord. Six years more, however, rolled away before the missionary could make further progress; he then succeeded in getting the man to attend his meeting. From that he was induced to join the Bible class; and these led the way to his becoming a regular attendant at church. And now, in his grey hairs, the old man has begun to live to God, and says he was never so happy in all his life. The alteration in him has become the talk of the whole neighbourhood; and they who knew him well in his former state, are almost ready to ask concerning him, as was asked of the first Jewish king, "Is Saul also among the prophets?"

Let parents, and Sabbath school teachers, and others, take encouragement from the history of this aged man, "not to be weary in well-doing, for in due season we shall reap if we faint not."



THE CRYSTAL PALACE.

No. II.

The Fountain.

We hope our young readers are ready to take a second walk with us through the Crystal Palace.

In our last number we told you about the "Mountain of Light." We are going to describe now another beautiful object there:—it is the "*Crystal Fountain!*"

In the very centre of the building, where the two great passages cross one another, stands this lovely Fountain. It is made of clear glass. Its weight is four tons; and its height twenty-seven feet. It has a large circular basin around it; and, as you see in the picture, it is continually throwing out beautiful jets of water, which curve gracefully, and then fall into the basin below. It delightfully refreshes the air around. You hear, at a far distance, its gushing sparkling sound; and groups of old and young are gathered around, with drinking-cups in their hands, which they dip into the basin, and quench their thirst with the cooling draught.

I should just farther mention, that the water rises to the top through pipes or tubes, which are covered outside with silver, so as to conceal them; and the glass, moreover, which covers these, is so cut, as farther still to prevent the pipes being seen.

I am quite sure that our young friends, if they saw all the wonderful things in the Crystal Palace, (and their worth is said to amount to between fifty and sixty millions!) there is none they would admire so much as the "*Crystal Fountain.*" I think it was a happy idea of those who arranged the Palace, to put it in the centre of all,—so that it is seen from each of the principal parts of the building.

But as we took the great *Diamond* last month to describe to you the worth of an immortal soul, we should like now to take the *Crystal Fountain* to describe to you some great Gospel truth also.

I think this lovely fountain, placed in the very middle of the building, as if it was the chief and glory of all, very strikingly represents that *Fountain of Salvation* which is the centre and true glory of the Church of God. Jesus is "*the Fountain of Life,*" (Psalm xxxvi. 9,) and through Him streams of living water are perpetually flowing for the refreshment and joy of believers. He is Himself the unseen pipe or channel by which grace is conveyed to His Church. The rich streams of His mercy are always flowing. "Out of His fulness have all we received, and grace for grace." As I have already said, it is a striking thing to see the varied crowd surrounding the Crystal Fountain drinking as they like of its waters. You see parents and children, brothers

and sisters, aye, and foreigners too, from other countries, speaking a strange language, all gathered around it. The Chinaman may be seen there, with his sable skin and long plaited hair; and the African, with his black beard and red cap and tassel; and the little British child smiling in its mother's arms! In other places in the building they can get refreshments, but they must buy them with money; but the water at the centre fountain they can take without any payment. All other things in the palace they can only look at and admire; but *this* they can drink of as they please.

What a picture of a better fountain and better blessings! The Fountain of Salvation! *All* may partake of its blessed streams. "Whosoever will, may come and take of the water of life freely!" The rich, the poor, the young, the old, the learned, the unlearned, "Barbarian, Scythian, bond and free." It is free to all—offered to all—and sufficient for all. "If any man thirst," says Jesus, "let him come unto me and drink."

We must notice one difference between all earthly water and that which Jesus supplies. He tells us, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

We were sorry to see some surrounding the *Crystal Fountain* evidently wishing to drink, but they had no cups with which to take up the water. Others who *had* drinking-cups were selfish;—they kept these to themselves, and did not think of offering them to others.

Dear Readers, let not this be the case with you. You have got "cups" with which to "draw water out of the wells of salvation,"—ministers, and Bibles, and churches, and Sabbath Schools, and parents, and teachers,—all these are the varied *vessels* by which the water of life is conveyed to your souls.

Are you to keep these "cups" to yourselves? There are poor heathen children at home and abroad who have no Bibles, and teachers, and ministers, and Sabbath Schools, to bring to them the riches of salvation. Will you selfishly refuse to let them share your spiritual blessings? Let every little child seek to be a *cup-bearer*, to carry some of the "Water of Life" to those who are "perishing for lack of knowledge,"—who are now saying, with the poor woman of old, "we have nothing to draw with!"

Reader, as I am speaking of the *Crystal Palace*, I can-

not forget that Jesus calls the human heart itself a “*Palace*,” (Luke ii. 21;) and wondrous palace it is! I want to ask you what is the centre glory of your *Heart Palace*? Is it Jesus? Is *He* the fountain of all your happiness and joy, whom you love most and value most? Is *He* “the chief among ten thousand and altogether lovely?” Can you say of Him, in connexion with the Palace of your redeemed and renewed heart, “In whom the whole building fitly framed together groweth unto an holy temple in the Lord?” Oh! seek to prize Him more and more. Be constantly at this “Fountain of Life.” Have the hand of faith and the cup of prayer ever drawing new supplies of grace and strength from Him.

And when the fountain of His grace is needed no more on earth, may it be yours to surround, through all eternity, “the pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb!”

“Come, thou Fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy never ceasing,
Call for songs of loudest praise.”

CHURCH OF SCOTLAND'S MISSIONS.

Calcutta.

(*Letter from one of our Missionaries.*)

CALCUTTA, 3d July, 1851.

MY DEAR YOUNG FRIENDS,—I have just been looking at your little *Missionary Record* for May, copies of which were sent to me by some kind friend in Edinburgh; and among other things that came into my mind while perusing it, I was delighted with this fact, that a much larger number of young persons are now taking an interest in the progress of Christ's kingdom than some years ago. I see that your Secretary, or the Editor of your *Record*, can scarcely find space to record all the names and all the gifts that are being sent to him. This is a very interesting fact; and is a very gratifying feature of the Christianity of Scotland. It is very pleasing to know, that while in many parts of Christendom, many enemies of the cross are waxing strong in their doings against the cause of heavenly truth, there are so many youthful disciples in all the parishes of Scotland. I trust, my dear friends, that in you the Church of the Saviour will have many pious sons and daughters,—that you will cleave to the holy faith of your fathers,—that you will be ornaments, in your day and

generation, of the Christian community,—that you will adorn your holy vocation by a simple, earnest, stedfast, humble piety,—and that whatever others do, you will serve the Lord in the beauty of holiness.

I know that you take much interest in the missions of your Church, and that you like to hear of all the tokens of good that attend the labours of missionaries among the heathen. I am a missionary; and the reading of your *Record* has reminded me, that I ought occasionally to write to you. Some time ago, I wrote to you about the General Assembly's Institution; and at present I shall tell you of an interesting baptism that I lately witnessed there.

I think you must have read in your *Record*, that rather more than a year ago, one of the teachers of the General Assembly's Institution, by name Kristo Lall Moonshee, was baptized by the Rev. John Anderson. The baptism that I am now going to tell you about, was that of the wife of Kristo Lall, by the same missionary.

When Kristo Lall determined to seek admission into Christ's visible Church, he left his mother's house at midnight, and fortunately was able to induce his wife to accompany him. You know it is not easy sometimes for a man to prevail on his wife to leave her kindred and accompany a husband, who, according to Hindu notions, is going to perdition by becoming a Christian. Women in this country are very ignorant; and therefore are very much the slaves of a false religion and of cunning priests. Frequently, therefore, would they prefer letting their husbands go *alone* to ruin, to going with them. Kristo Lall, however, succeeded in inducing his wife Bamah to accompany him. At midnight, in their flight, they narrowly escaped being challenged and apprehended by a policeman in the street. They reached the house of a native Christian in safety; and immediately thereafter they were conveyed to the Ladies' Orphanage, then under Miss Saville, for the sake of more secure protection. After some time, Kristo Lall was baptized; and he then began to teach his wife to read. Before this she did not know the alphabet of her own tongue; but being young and rather clever, she made rapid progress in her lessons. Not having any children, and not requiring much of her time for domestic duties, she was able to devote a large portion of each day to her books. She was occasionally examined by Mr. Anderson; and he was much pleased to find that she was very much interested in her lessons, and made far more rapid progress than he anticipated. From Bamah's case I am led to sup-

pose, that girls of respectable castes in this land might be taught as successfully as girls in other countries. Great credit is due to her husband, who certainly devoted himself to the task of instructing his wife with most praiseworthy zeal. Under his tuition she was able, in a short time, to read the New Testament in her own language with considerable ease; and before her baptism, she had received from him a fair knowledge of the leading doctrines of Christianity.

Bamah was baptized at the conclusion of one of the ordinary Sunday evening addresses which the two missionaries, Mr. Ogilvie and Mr. Anderson, alternately deliver in one of the rooms of the Institution to Hindu young men who understand English. Mr. Anderson, who officiated on the occasion, took the opportunity of exhorting the young men to imitate Kristo Lall's example, in endeavouring to instruct their sisters and wives. I believe that many educated Hindus are beginning to feel a desire to have their females instructed; and it is in this circumstance that we are to look for the commencement of Female Education in India. It is only the Hindus themselves that can unlock the door of access to their females; and if they do not choose to open the door, all access to them is precluded. But till that time come, let Christians do what they can to promote such a noble cause as the Christian education of the daughters of India.

For the present, my dear friends, I must bid you good bye. Believe me to be yours very affectionately,

A MISSIONARY.

The same missionary writes as follows about our Missionary Institution at Calcutta:—

3d July, 1851.

"Respecting our Institution, I have nothing more to state at present than that, as an educational establishment, it is flourishing. Never at any preceding period of its existence was it so crowded as it has been this year. The number actually present at the end of last week was 1034. The building is, as it were, a mass of living beings,—all in motion—all happy—all busy—all eager—and all laborious."

A POOR MAN'S GIFT TO THE IRISH SOCIETY.

A poor labourer in the south of Ireland, who works for his food and fourpence per day, lately went to his employer and

said, "Oh! sir, I was long in darkness and error; I was full of blind superstition; but that Irish Bible has converted my soul. I now know my Saviour,—*I know Him to be the only Saviour* by whom sinners can be saved. I want others to know Him whom my soul loveth. **KEEP, SIR, MY NEXT MONTH'S WAGES.** Give it to the Irish Society, that it may send amongst my still ignorant neighbours the blessed Bible—the written Word of my merciful God."

Dear Reader, here were true evidences of conversion. This poor man had been brought to the Saviour, and he could not rest till he had "done what he could" to secure for his perishing brethren the precious blessings he himself enjoyed. Of his ability, yea, and *beyond his ability*, he contributed to the cause of the Gospel. Poor as he was, he cast into the treasury of God "all that he had, even all his living." And is not this the true principle on which all of us should act in supporting missions, and contributing to the cause of Christ? We do not give to this blessed work *as we ought*, if we do not really *feel the want* of what we give, and make a *sacrifice* in giving. How much do we owe to our Lord? Surely more, far more than we can ever repay; and can we possibly *withhold* from Him anything it is in our power to give? The "*willing mind*" must be our first, our unceasing offering; and *then*, what we give "*is accepted according to that we have, and not according to that we have not.*"

HYMN.*

Nearer, my God, to Thee,—

Nearer to Thee!

E'en though it be a cross

That raiseth me;

Still all my song shall be,

Nearer, my God, to Thee,—

Nearer to Thee!

Though like a wanderer,

The sun gone down,

Darkness comes over me,

My rest a stone,

Yet in my dreams I'd be

Nearer, my God, to Thee,—

Nearer to Thee!

There let my way appear

Steps unto heav'n;

All that thou sendest me

In mercy giv'n;

Angels to beckon me

Nearer, my God, to Thee,—

Nearer to Thee!

* From a precious little halfpenny book by the Rev. H. B. Stowe, called "Earthly Care a Heavenly Discipline."

Error,—In page 88, line 17, for "Messiah," read "Shiloh."

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